



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

lifeless excrescence of sacramentarian theories, together with the outer courts and forms of religious ceremony, at a blow, leaving the mere worldly Christian naked and bare—in true Foxonian style—of all his possessions, and coming thus boldly up on to clear Quaker ground; though as he asserts, and I believe honestly too, in ignorance of such previous occupation.

"I am, of course, much pleased to see what to me seems like pure Christian doctrine so broadly espoused, and a coming at once into the full light and liberty of the gospel, and not by hitching along, one step at a time. Then might we hope to see the true church coming up out of the wilderness leaning on her beloved, 'fair as the moon, clear as the sun, and terrible as an army with banners.' And, still, I can't help a little fear that our author is not yet quite abreast of the spirituality of his declarations, though he may soon reach to that exalted point.

"The work has already passed to a second edition.

"What wonderful encouragement we have in the progress of the cause of Peace,—a blessing, indeed, upon the eleventh hour laborers." G. F.

#### THE TITLE OF REVEREND.

The great excuse for preserving the title referred to is that it is meaningless except as a convenient way of identifying individuals among the mass of similar names.

"Rev." C. H. Spurgeon remarks:

"Peter and Paul were right reverend men, but they would have been the last to have called themselves so. No sensible person does reverence us one jot more because we assume the title. It certainly is, in some cases a flagrant misnomer, and its main use seems to be the pestilent one of keeping up the unscriptural distinction of clergy and laity.

"We wonder when men first sought out this invention, and from whose original mind did the original sin emanate? We suspect that he lived in the Roman Row of Vanity Fair, although the Rev. John Bunyan does not mention him. One thing is pretty certain, he did not flourish in the days of the Rev. Paul, the Rev. Apollos, or the Rev. Cephas."

—The *Peacemaker* reports an all day and evening Peace meeting at Agricultural Hall, Washington Hollow, Dutchess Co., New York, August 24, 1890.

In a debate on "our duty to the Chinese," President A. H. Love remarked: "Sentiment is behind all great movements. I think more of the whole human family than I do of my country. This country from the Atlantic to the Pacific is of less importance than the whole human race. My patriotism cannot be bounded by geographical lines, nor can oceans check those who would build up the kingdom of God. I never found a Chinaman in prison. Let him shine in the laundry if that is his place, let him have it in peace. There is plenty of room and work for him to do."

Rev. Amanda Deyo: "It is difficult for us to send missionaries to China. We can deal with the Chinese here better and cheaper, and reach them with Christian influences much quicker. Therefore, if it is our object to change humanity, in the name of Christianity, let the Chinamen come, where so much of it awaits him. This is not a republic of aristocrats. It was intended that here should be also homes and opportunities for the poor."

Edward Crummey, Esq., was chosen President, and Bertha Deyo Canfield, Secretary of the Dutchess County Peace Society, at this their Anniversary.

#### SUBMISSION.

JULIA H. MAY.

If Heaven be near,  
And they can see what we are doing here,  
Can know the whole, where we but know a part,  
Can even smile above a breaking heart,  
Because they see the path of sorrow ends  
In joy; see why a loving Father sends  
Such tribulations; if they can remain  
Unmoved at all the mystery of pain,—  
If it be thus, why should we wish to tear  
The veil away until we enter there?

If Heaven be far,  
More distant than the sun or moon or star,  
If they know not the anguish of our hearts,  
Nor see the tear that for their absence starts,  
If Heaven's reunion be to them so sweet  
That sorrow is forgotten—if they meet  
The loved and lost, and without murmuring wait  
Until we, too, shall enter through the gate,—  
If it be thus, why should we wish to know  
The place to-day? To-morrow we shall go—

Or near or far,  
It matters not, if we are sure they are  
Beyond the burden and the bondage here,  
Beyond the care, beyond the dropping tear;  
If we are sure, that daily we are led  
Toward them; that sometime gladly we shall tread  
The unknown stairway—

Let us rather make  
Fit preparation, and for their dear sake  
Whom we have lost, be Heaven or near or far,  
Strive not to pull the pearly gates ajar.

#### THE CODIFICATION CONFERENCE.

Not the least important of the many conferences held in August was that on International Law at Liverpool, held under the auspices of the Society for the Reform and Codification of the Law of Nations. The Hon. David Dudley Field read a paper on International Arbitration, in which he described the progress of the movement during the last few years, which concluded as follows:—In the convention just agreed to between England and Portugal, in respect of possessions in Southern Africa, a resort to arbitration in case of disagreement about its provisions or their execution is five times mentioned. The Emperor of Russia has accepted a submission to him of differences between France and Holland respecting a boundary in Guiana. The new Constitution of Brazil, just adopted, contains a clause prohibiting the Republic from engaging either alone or in concert with other Powers in any war of conquest. And, lastly, on the prorogation of the Parliament of Great Britain by the Queen in the present month, she made this announcement:

"I have offered to the President of the United States to submit to arbitration the questions of differences that have arisen between us, with respect to jurisdiction in Behring Sea." Now, in view of all these events, who will say that the cause of international arbitration has not prospered since Mr. Henry Richard's famous and prophetic memoir, entitled "Further Progress of International Arbitration," and read at this meeting in London in 1887.